A Prophylactick FROM DISLOYALTY IN THESE Perilous Times. IN A LETTER

To the Right Honourable, and Right Reverend Father in God, *Herbert*, by Divine Providence, Lord Bishop of *Hereford*.

To which (at some distance) will be added

A *Short Discourse* upon *The Anchor of the Soul* of the said LORD BISHOP.

LICENSED, *Aug.* 13. 1688.

The wrath of a King is as Messengers of Death; but a wise man will pacifie it, Prov. 16. 14. *Whoso provoketh him to anger, sinneth against his own Soul*, Chap. 20. 2. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change*, Chap. 24. 21. *I counsel thee to keep the King's Commandment, and that in regard of the Oath of God*, Eccles. 8. 2.

LONDON,
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A Prophylactick from Diſloyalty in theſe Perilous Times, &c.

Right Reverend Father in God,

BEing one of thoſe Thouſands to whom your Lordſhip's *Short Diſcourſe, concerning the Reading his Majeſty's late Declaration in the Churches*, hath brought Conviction and Contentment; I think it my Duty to give your Lordſhip my very humble and hearty Thanks, for defending ſo many Sons of the Church of *England*, from the great Sin of Diſobedience to God's Vicegerent; into which they might have fallen, with a World of blind Guides, had they not happily been upheld by your Lordſhip's *Example* and *Diſcourſe*, which is indeed very *ſhort*, but withal very ſufficient, for the attaining of thoſe prudent and pious Ends, by which your Lordſhip was induced to Pen, and Print it.

Together with my ſaid Thanks, I humbly preſent Another *Diſcourſe* to your Lordſhip's Patronage and Protection, grounded upon the ſame Text, and the ſame Authority of St. *Peter*, which repreſented it ſelf unto your Lordſhip *as an Anchor wherby to fix and hold faſt your Soul, and compoſe your Conſcience*, (p. 3.) to which is added the equal Authority of St. *Paul*, and the yet greater Authority both of the *Precept* and the *Example* of our Lord *Jeſus Chriſt*, who in his Perſon and by his Apoſtles, hath made Obedience to *Higher Powers*, and moſt eſpecially to the *Supream*, in whatſoever he commands which God does no where forbid, a principal Doctrine of the Goſpel; A Fundamental of Chriſtianity; A great Eſſential to all Religion; And (I crave leave to add,) the very greateſt *Character*, whereby a *Genuine* Son of our moſt Holy Mother *The Church of England*, is to be known; even our *Patience* of *Submiſſion to every Ordinance of man*, and that as well as for *the Lord's* 1 Pet. 2. 13. *ſake*, as for *our own*, not only for *Fear of wrath*, but † *for Conſcience ſake*. † Rom. 13. 5.

Why I chuſe to call this a principal Doctrine of the Goſpel, a Fundamental of Chriſtianity, and the great Eſſential to all Religion, It ſeem to my ſelf to have ſo many and great Reaſons, that if they were

every where urged and laid to Heart, (especially by the Parties who are the least aware of them, but most concern'd to take them in,) they might suffice to put an end to those numerous Schisms and Part-takings, which now do threaten to put an end to our whole Religion. Your Lordship knows better than I, that the Doctrine of Obedience to God's Vicegerent upon Earth, is certainly the aptest of any other, (next to That of our Obedience to *God Himself*, whereof This Doctrine is a most necessary Part too,) *to keep the Unity of the Spirit, in the Bond of Peace*: and to congregate into one Body the most disjointed and scattered Members in Church, and State. A Doctrine laid for this purpose by *God the Father* from the Foundation of the World, and that in the Law of the first Creation. A Doctrine propagated by *Moses*, as taught by God to teach others. A Doctrine perfected by *Christ*, as by *the Wisdom* of *the Father*, who pray'd his Followers might *be One*, even *as his Father and He were One*: which yet without Obedience to this very Doctrine can never be. A Doctrine inculcated and inforced by *God the Holy Ghost*, as by *The Spirit* of *Love and Meekness*, of *Peace and Union*. A Doctrine extended to all Authority upon Earth, not only Regal in the first Place, but Ecclesiastical in the second. A Doctrine in absolute Opposition to the Church and Court of *Rome*, because to the *Hildebrandine* Doctrine, *Deposing Kings*, and *freeing Subjects from their Allegiance*, and so *Authenticating Rebellion* against God himself in his Vicegerents. To summ up all, in a Word, There is not a Doctrine in all the Gospel, either more *earnestly*, or more *assiduously*, either more *plainly*, or more *expressly* prescribed to us, (and that under the pain of Damnation too,) than That of our *Uniform Obedience* to *all that are over us in Authority*, and above All, to *the Supream*, from whom all inferiour and subordinate Authority is derived. I say to *All*, not only to the *Best*, (*the* 1 Pet. 2. 18. *Good and Gentle*,) but as well to the *Worst*, and most *Froward* Governours.

For with your Lordship's Approbation, I beg leave to say, It is not only most *foolishly*, but most *nefariously* pretended, (and that by some in these Dregs of Time, acted by that unclean *Spirit*, which now is every where *working in the Children of Disobedience*,) that the Piety, or Impiety, the Religion, or Irreligion of them *that are over us in the Lord*, can either widen or contract our *Divine Obligation* to strict Obedience. For never was any Incarnate Devil more incomparably impious than those Emperours of *Rome*, *Tiberius*, and *Nero*, whom yet our *Saviour* and St. *Paul* commanded their Followers to obey, and obey'd themselves. For *Obedience* to God's Anointed being of *Divine*

Right,

Right, ſtrongly founded upon the Will, and the Word of God, and even a Part of our *Obedience* to *God Himſelf*, (whilſt it is paid to that Authority which God has commanded us to pay an Obedience to,) cannot poſſibly be due to the *Men*, *as Men*, or *to the Good*, *as they are Good*; but to the *Magiſtrates*, or *Maſters*, *reduplicative*, as they are *Such*. 'Tis due to the Governors, *as they are Governors*, and *as the Ordinance of God*; let their Practices and Opinions be what they will. Rom. 13. 1, 2.

My Lord, I wiſh ſome of our Clergy would pay at leaſt as much Obedience to our preſent moſt Gracious and Rightful Sovereign, as they paid (when time was,) to a moſt Scandalous Uſurper; when there lay an *Exception* to their Obedience, *Due to God, rather than Man.* But this Exception makes ſtrongly for your Lordſhip's irrefragable *Diſcourſe*, and now for mine in Purſuance of it: and that by Virtue of the Old Axiome, *Exceptio firmat Regulam in non exceptis.* So that by this Rule and Reaſon, that when God and his Deputies do ſtand in Competition for our Obedience, God muſt have our whole *Active*, and his Deputies our *Paſſive* Obedience only; It cannot but fol ow, that when our Governours are *Rightful*, and do only *command* what *God does no where forbid*, or do only *forbid* what *God does no where command us*, *There* we muſt obey God, *by* obeying Man: there being no other way of paying God our Obedience in ſuch a Caſe. For there our *Governour*'s Command is the Command of *God* alſo. There the very ſame Command which is *immediately Humane*, is alſo *mediately Divine.* Seeing we *There* are commanded by *That* Authority upon Earth, which in the Old and New Teſtament God has commanded us to obey. Nor is there *any one Duty*, belonging to us, as *Men*, or *Chriſtians*, which God is pleaſed to make a ſtricter proviſion for: we are no more commanded to *fear God*, than to *honour the King*; as your Lordſhip moſt loyally and moſt religiouſly obſerves, (*p.* 5.) nor are we more forbidden *to worſhip Idols*, than to *reſiſt* or *diſobey God's Repreſentative* upon Earth. 1 Pet. 2. 17.

This (my Lord) I do the rather inſiſt upon, in my common converſation with Men abus'd by theſe Times, becauſe I am of Opinion with the Learned and Reverend Dr. *Sherlock*, in his *Seaſonable Treatiſe*, for *Non-Reſiſtance*, (more ſeaſonable *now* than when 'twas firſt printed) that *to reproach and viliſie Government* (much more flatly to *diſobey* it in things not forbidden by God in Scripture) *is at Degree of* **Reſiſtance*; and *none are ſo weak but they may do that* without

* *The Caſe of Reſiſtance*, p. 180. *Printed in the Year* 1684.

without Valiant Leaders and Force of Arms. Nor can I any more ſeparate the *Sin of Diſobedience*, from ſome Degree of *Reſiſtance* of God's Vicegerent, than I can ſeparate *Reſiſtance* from *Rebellion againſt the Goſpel*, or a *State* of *Damnation* from either of them.

My Lord, I obſerve, the Lords Commiſſioners for Eccleſiaſtical cauſes, (who are not leſs able to judge of things than their Inferiours) do call a wilful *Omiſſion or Neglect* of Diſperſing and Reading *the Declaration, a manifeſt Contempt* of *his Majeſty's Authority Royal*. An Aſſertion very dreadful, in my Opinion. For a manifeſt contempt of Supream Authority, link'd with an Obſtinate Contumacious fomenting Jealouſies and diviſions, is ſuch a Monſter, that the leaſt Errour of Judgment which had been *Venial* in it ſelf, is by theſe Aggravations made *great* and *grievous*; and contracts unto itſelf as well a *diabolical*, as *damning* Quality.

The following *ſhort Diſcourſe* upon your Lordſhip's well-choſen Text, may not unfitly be called a *Sermon*; though never preached in any Pulpit, or in any particular Congregation, either by the Author of it, or by any other Perſon he ever heard of: but only from the Preſs to all in general, who may ſtand in need of ſuch a Preſervative from Diſloyalty, in times of Trial, and Temptation. Or who pretend to Fears and Jealouſies of a moſt obliging and gracious Soveraign, who ſupports and protects us in all we have, and particularly, in that which is deareſt to us, *the Great and National Church of England*, as it is now, and will be ever (by the Bleſſing of God, and his Vicegerent) by Law eſtabliſhed. I am as abſolutely perſwaded, as of any thing in the World, *the Gates of Hell cannot prevail* againſt the eſtabliſhed Church of *England*. Our King's Declaration is clearly *for* it, and as clearly *againſt* Three or Four General Councils, as *Bellarmine* and others think fit to call them. 'Tis alſo *againſt* the *Bulla Cœna*, and quite *againſt* the rigid Practice of the potent *French* King towards his Proteſtant Subjects. So that however our preſent Soveraign may be and continue a Roman Catholick, he cannot poſſibly be a *Papiſt* (in the true Notion of the Word) whilſt his Royal Declaration does ſtand in Force, and affords Liberty of Conſcience to all ſorts of *Hereticks*, (as the rigid Papalins make bold to call us.) All Recuſants and Diſſenters are but *permitted*. We alone are *allowed*, who are of the truly Catholick, and Apoſtolick Church of *England*, whereof our late gracious King had ſo tranſcendent an Eſteem, for her Faithfulneſs and Abhorrence of all the *Hildebrandine* Doctrines in all degrees, that He thought fit to ſay to the *Cambridge* Univerſity, waiting on him at *New-Market*, *Sept.* 18. 1681. That *He would conſtantly own and defend the Church of* England, *as eſtabliſhed*

eſtabliſhed by Law. Giving them this for his Reaſon, *that there is no other Church in the World, that taught and practiſed Loyalty ſo Conſcientiouſly, as that did.* Your Lordſhip's Aſſertion is tantamount to it, in the 15*th. Page* of your Diſcourſe, and from *Both* I make this Inference; That they who will not obey the King, in whatſoever he commands, which God does no where forbid, are *No true Sons of the true Church of* England, let their Profeſſions and Pretences be what they will. And if God ſhall ever permit our ever dear though dread Soveraign, to be provoked out of his Patience, by the Undutifulneſs of Subjects, (to whom his ſacred Majeſty hath been the moſt munificent and meritorious,) to the hazarding of *Truth and Peace among us, They will have much to anſwer for* (to uſe your Lordſhip's own Words *p.* 13.) *who ſhall have been the Authors of it.* But the great and good God of Heaven and Earth, in whoſe Hand the King's Heart is, will never ſuffer him (I believe) through any the greateſt provocations, to violate his Promiſes to the eſtabliſhed Church of *England.* And as our late King of bleſſed Memory, in his ſaid * *Speech* at *New-Market* to that moſt Learned Univerſity, *Bid them all be aſſured that he would never break his Word, notwithſtanding whatever Repreſentation either had or ſhould be made of him to the contrary*; So, what ever unworthy Jealouſies others may have of our preſent King, and his gracious Promiſes; yet long Experience being my Miſtreſs to convince me by all Injoyments of the King's Truth and Generoſity, I do proteſt unto your Lordſhip, that could I poſſibly be *willing*, I ſhould not be *able* to diſtruſt him.

* *Printed by Authority in the Gazette of that time for Publick Uſe.*

My Lord, when I obſerved the different Judgments, of *Seven* Biſhops on one ſide, and *Six* of another, I ſtood pendulous for a time between *Six* and *Seven*, like an hovering Piece of Iron between two Loadſtones; But after due Deliberation, (like that of your Lordſhip *p.* 4.) I thus determin'd within my ſelf, That ſuppoſing (though not granting) *Both* ſides to be *Erroneous*, it would concern me, (if I muſt err) to err as *ſafely* as might be poſſible; and of *Two* ſuppoſed Evils to take the *Leaſt*. If (thought I) the *Six* Biſhops are in an Errour, their Errour is on the *Right hand*, becauſe on the ſide of ſtrict Obedience to the *Lord's* Vicegerent, *for the Lord's ſake*, though in a *doubtful*, or *undue* Inſtance. But if the *Seven* Biſhops are in an Errour, their Errour is on the *Left hand*, becauſe on the ſide of Diſobedience to God's Vicegerent, (not for the Lord's, but) for the Law of the Land's ſake, as all but *the Judges* and *other great Lawyers* do expound it. Now this *Left handed* Errour (if an Errour) is an

Errour

Errour with a Witness; and like *Sinon's Trojan Horse* in the Second *Æneid* of *Virgil*, carries an Army of Destroyers within its Bowels, and endangers the very *Palladium*; after the Loss of which Security, *Down goes our* Troy: For St. *Paul* grounds Obedience to the *Higher Powers among Men*, upon their being *all of God*, not only *permitted*, but *ordained of God*, and thence infers, Rom. 13. 1, 2. That *whosoever resisteth the Power*, resisteth *the Ordinance of God*. And, *they that resist shall receive to themselves Damnation*. This would have *frighted* me into my Loyalty, if the ingrafted *Law of Nature*, and *the Law* of *all Nations*, and *the Law of the Land* also, (antecedently to my Oaths of Allegiance and Supremacy) had not most sweetly, though invincibly induced me to it.

Hence, (My Lord) I took my final Resolution, to follow my King, with my Obedience, through thick and thin, *usque ad Aras*, though not a whit farther. And rather to mark the unerring Judgments of St. *Peter*, and St. *Paul*, and of those great Divines, now with God, Dr. *Hammond*, and Bishop *Sanderson* (two the most exact *Casuists* in all the World) and now at last of your Lordship also; than the more obnoxious Judgments of all the other Bishops of *Christendom*, which are, or shall be. I do expect to be a *Sufferer* from the one side, or the other, at least of Obloquy and Railing, (*for hereunto we are appointed*, 1 Pet. 2. 21.) But my Study is for *whom*, and for *what* to suffer. If I suffer for *doing well*, from the Sons and Daughters of Disobedience, I suffer *wisely*, and as a *Christian*; and St. *Peter* does assure me, *This is acceptable with God*, (v. 20.) yea, *This is Thank-worthy*, (v. 19.) But if I suffer for a scandalous Recalcitration and Disobedience to God's Vicegerent, and follow a Multitude into the Pit, I only suffer as a *Fool*, and an *Evil Doer*. And for all that shall follow, must *thank my self*; am not worthy of Thanks from God, seeing, I would not (like the *Israelites*, 1 *Sam.* 8. 7.) *That God himself should reign over* me by his Vicegerent.

Now that God will ever bless, and reward your Lordship for your Loyalty, with a Continuance of the Blessings you now enjoy, even the Blessings in the Left and in the Right Hand of Wisdom, Riches, and Honour, and Length of Days, is, and shall be ever the Vote and Suffrage of

Your Lordship's most Obedient

and Humble Servant,

Theophilus Philobasileus.